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The important secular ceremony of the carved wuramu figure the "Collection" or "Crook Man", was directly inspired by what Aborigines had seen in Macassar and at home on the mainland.[6] At various places along the coast the visitors declared certain rocks to be sacred. They called them *karei*, or "King" rocks, and placed on them food and money as offerings to a guardian spirit. At the beginning and end of the trading season, it is said that the Indonesian fleets met in Arnhem Bay to perform ceremonies that culminated in wild debauchery. Alcohol was freely distributed. There were singing and dancing, fighting and flashing of knives, and the prostitution of Aboriginal women. But such scenes were more frequent during the later phase of Indonesian contact.

During the earlier period of contact the relations between the Aborigines and the traders seem to have been most amiable, although perhaps the memory of this has mellowed with the passing of time. Trafficking in women, according to their tradition, was more carefully controlled. Organised relationships were set up, where women went more or less automatically to the trading partners of their husbands or parents; and during the Indonesians' ceremonial periods they made gifts of food and other goods to the Aborigines, who reciprocated by sending over their women. Aboriginal women used to work in and around the huts of these traders, and the important leaders, such as captains of praus, maintained their own mistresses. It is said too that Indonesian women were very occasionally brought to these shores, but those who did come were for the most part treated as prostitutes. Alcohol was not so plentiful during this early phase of contact, and it was not until the period from about 1800 until 1907, when Indonesian trading was prohibited by the Commonwealth Government of Australia, that severe fights and brawls became common in these coastal settlements.

Over the years these visitors took back with them to Macassar numbers of Aboriginal men and women. Some of them were returned in the following season to their home-camps in Australia while others remained behind in their new environment.[7]

It is difficult, after so great a lapse of time, to be sure of the actual state of affairs in regard to sexual relations between Indonesian traders and Aboriginal women. Many Aboriginal men today deny that their womenfolk had illicit sexual relations to

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any extent with the visitors, and Professor Lloyd Warner used such statements as a basis for his opinion that the Malay traders did not interfere with native women.[8] But the women themselves offer a different point of view, and so do the songs and stories which have survived to the present day. Men are often unwilling to admit that they themselves, or people of their group, were induced by threats or by liquor to barter their wives and daughters, or that they allowed them to go to the traders because of their ties of friendship and trading relations. Often they attempt to "cover up" the fact that certain people are half or part Macassan, by insisting that their light skin has a spiritual rather than a purely physical explanation. The women, however, are more candid, and many of the older ones among them openly regret the passing of the Indonesian traders. Such an apparent contradiction is not unusual in matters of this kind, when casual liaisons have been carried out over a long period and then brought suddenly to an end through pressure of external circumstances.

The contacts of these Baijini and Indonesian people may have influenced the temperament of the coastal Aborigines, for they are (broadly speaking) more hasty tempered and emotional than the southern and central Aborigines, given to aggressive displays of anger and elementary warfare. The physical effects, however, apart from the infusion of an alien strain in the Aboriginal stock, seem to have been negligible; their indulgence in alcoholic drinks appears to have had no effect upon their general well-being,[9] while venereal diseases are virtually unknown in this eastern region.[10] This contrasts with conditions at Goulburn Island and Oenpelli, in western Arnhem Land, where the prevalence of venereal diseases (especially gonorrhoea) seems to have led to a high incidence of sterility, and so to a declining birth rate. Western Arnhem Land Aborigines have a reputation of being sexually rather lax, whereas various writers have expressed the opinion that the eastern Arnhem Landers are less willing to trade their womenfolk and have consequently been better able to regulate their sexual relations with "outside" people. Actually this impression seems to have its origin in the fact that the sexual pattern of both societies shows certain differences. The one is